

THE
JUDGMENT
OF
Mr. Francis Bampfield,
late Minister of Sherborne in Dorsetshire
FOR THE
Observation of the Jewish,
OR
Seventh Day SABBOTH:
With his Reasons and Scriptures for the same.
Sent in a Letter to
Mr. Ben of Dorchester.

TOGETHER
With Mr. Ben's sober Answer to the
same; and a Vindication of the
Christian Sabbath against the *Jewish*.
Published for the Satisfaction of divers
Friends in the West of *England*.

Revelations 1. 10.
I was in the Spirit on the Lord's Day.

LONDON,
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The Preface.

Christian Reader ,

IN times when People are generally debauched in their Intellectuals as well as in their Morals , and take as great a liberty of opining as they do of practising , it is no wonder if in this Age , when as all Sects seem to have a general resurrection , that the Jewish Sect have also their Abettors ; but if People would but seriously consider , that the change of the Day hath the same Foundation that the Scriptures themselves have (and that is Catholick Tradition) the Controversie would quickly be at an end : It would then be an easie thing to believe , that when the whole Jewish Frame of worship was laid aside , it was fit that the very Time it self should also put on Mourning , and therefore well may it pass for a Fast .

The Preface.

as our Church hath rightly instituted it ;
but to continue it as a Feast to the
Lord , is to put an Affront upon the
Gospel and the whole Oeconomy of it.
And therefore if this Tract may contri-
bute any thing, either to the confirming
those that stand, or the establishing those
that are ready to fall , or recovering of
those that are already gone astray , the
Author hath his end, and desires thee
to give God all the Glory.

Honoured

Honoured Sir,

I Understand by some others, who reports it to me , as from you , That you desire some Scriptures may be put to those particulars which I formerly sent you ; wherein I gave you an account of my Judgement , which accordingly here I have done . If any do think fit to examine this Paper , and to return me an Answer in Writing , I expect that he should consider it as it doth stand in order , and declare expressly his Assent and Consent to the several Particulars , if he be convinced that they are the mind of G O D in his Word ; or if he Dissent ; that he give the Reasons thereof in a Scripture way .

My Judgement, according to the Scriptures, is as followeth, That

1. *First*, Jehovah Christ, by the appointment of the Father, and by the anointing of the Spirit, is established forever to be the only Lord over the Conscience, and Law-giver to the Soul, *Isa. 33.22.* To shew that this is meant of the Lord Christ, compare *Isa. 32.1, 15.* and *33.17, 18.* and *42.1, 4, 16, 21.* the 18. verse of the 33. chap. of *Isa.* is applyed by the Apostle in *1 Cor. 1.20.* to the times of the Gospel, so also is *Isa. 42. 1, 2, 3, 4.* applyed by Christ to himself, *Matth. 12. 17, 21. Gal. 6. 2. Jam. 2. 8. 10, 11, 12.* and *4. 12. Rom. 14. 9, 11. Heb. 12.2, 6, Dent. 18. 18. Joh. 16. 13, 14, 15. Acts 3. 22, 23. Isa. 8. 10, 16. 20. 1 Cor. 12. 3. Mat. 12. 18. Mark 2. 28. Luke 6. 5. Matth. 17. 5. Acts 7. 37. 38. Psal. 68. 8, 11, 17, 18. Psal. 2. Matth. 28. 18, 19, 20.*

2dly.

2dly. Secondly, The holy Scriptures of truth are perfect, full, and sufficient in all cases whatsoever, of Doctrine, of Worship, of Discipline, of Government, and of Conversation, 2 Tim. 3. 15, 16, 17. Rev. 22. 18, 19. compared with Deut. 4. 12. Prov. 30. 6. Mark 7. 7, 13. Deut. 12. 32. Levit. 18. 34. Deut. 17. 15, 20. Job. 14. 8. Job. 10. 30, 31. Gal. 3. 15. Matth. 22. 9.

3dly. Thirdly, The Ten words are a perfect and compleat standing, unchangeable Rule of Life, in all matters of Duty to be performed, and of Sin to be avoided, Psal. 19. 7, 8, 9; Isr. 8, 20. Rom. 3. 20. and 4. 15. I Job. 3. 4. Deut. 12. 32. 1 Pet. 1. 23. 25. Deut. 4. 12, 13. Luke 16. 29, 30. Deut. 5. 22. Exod. 1. 27, 28. and 31. 18. Psal. 119. throughout, and particularly vers. 126, 151. Job. 20. 35. Jam. 1. 25. Prov. 8. 8, 9. Matth. 15, 17, 19. Rom. 3. 31. I Job. 2. 7. 1. 25.

4thly. Fourthly, The Seventh day, which is the last day in every Week

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which weekly returns of it, is alone that particular, peculiar day in every week, which is the weekly Sabbath day, to be kept Holy to Jehovah, in obedience to his Command as such, *Exod. 20. 8, 9. Deut. 5. 12, 15.*

1. *First*, Because those weighty Reasons which Jehovah the Lawgiver himself hath given to enforce Obedience to his Command, in observing a weekly Sabbath day holy to himself, do properly and only belong, and are applicable to the Seventh day, which is the last day in every Week, in order of time, in the weekly returns of it, as a weekly Sabbath day, and to no other day in the week, *Exod. 20. 11.*

1. *First*, God rested only upon the Seventh day, which is the last day in the week, and upon no other day in the week as a weekly Sabbath day; *Exod. 20. 1. and 31. 15, 17.* compare *Gen. 1.* throughout, particularly *vers. 5, 8, 13. 31.* with *chap. 21, 2, 3. Heb. 4. 3, 4. Exod. 16. 23, 30. Lev. 23. 3.* 2dly.

yndly. Secondly, God blessed only the Seventh day, which is the last day of the week, and no other day of the week, as a weekly Sabbath day; *Exod.* 20. 10, 11. compared with *Gen.* 2. 2, 3.

3dly. Thirdly, God sanctified only the seventh day, which is the last day of the week, and no other day of the week as a weekly Sabbath day; *Exod.* 20. 10, 11. compared with *Gen.* 2. 2, 3.

2dly. Secondly, Because all the Scriptures throughout where the holy Spirit speaketh of a weekly Sabbath day.

1. First, The name and thing of a weekly Sabbath day is given only to the Seventh, which is the last day in the weekly returns of it, and to no other day in the week as a weekly Sabbath day; *Deut.* 5. 14. *Exod.* 20. 10. and 16. 25, 26. and 31. 15. and 35. 1. *Lev.* 23. 3. *Acts* 16. 13. and 17. 2. and 18. 4. *Luk.* 4. 16. *Mattb.* 24. 20.

2dly. Secondly, There is no Command

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mand given for the observation of any other day in the Week as a weekly Sabbath day to Jehovah but only the seventh, which is the last day of the week in the weekly returns of it; *Exod.* 20. 8, 11. *Deut.* 5. 12, 15. *Exod.* 16. 28. and 34. 31. and 35. 12. and 23. 12. and 31. 13. 14. 15. *Levit.* 19. 3, 30. and 23. 3. and 26. 2. *Neh.* 9. 14. *Jer.* 17. 21, 22. *Marth.* 28. 18, 19, 20. *Ezek.* 30. 19, 20. and 44. 24. *Luke* 23. 5, 6. *Levit.* 10. 1. *Jer.* 7. 23, 31.

3dly. Thirdly, There is no Promise made to the observation of any other day of the Week, as a Weekly Sabbath day, but only of the seventh, which is the last day of the Week in the Weekly returns of it; *Isa.* 56. 1, 8. and 58. 13, 18. *Jer.* 17. 24, 25, 26. *Levit.* 26. 2, 13. *Exod.* 16. 29. *Mark* 7. 2. 27. *Ezek.* 20. 20.

4thly. Fourthly, There is no threatening either denounced against, or execrated upon any that shall not observe

observe any other day, as a Weekly Sabbath day, but only the Seventh day, which is the last day of the Week in the weekly returns of it; *Exod.* 30. 9, 10. and 31. 13, 14, 15. and 35. 3. *Jer.* 17. 27. *Exod.* 20. 21. *Nehem.* 13. 15, 21.

3dly. Thirdly, Because God hath put this into Nature, *Exod.* 20. 10. *thy Stranger;* *Deut.* 5. 14. the three first Chapters to the *humans*, particularly, *chap.* 2, 14, 15, 26, 27. and 3. 9, 20. *1 Cor.* 11. 14. Nature hath its teachings; the Humane nature in the first *Adam* was made and framed to the perfection of the Ten Words, some notions whereof are still retained, even in the Corrupt state of fallen Man; compare *Gen.* 1. 26, 27. *Ecles.* 7. 29. *Ephes.* 4. 20. *Col.* 3. 10.

The Law of the seventh day Sabbath was given before the Law was proclaimed at *Sinai*, *Exod.* 16. 23. even from the Creation, *Gen.* 2. 2, 3. given to

to Adam in respect of his Humane nature, and in him to all the World of humane creatures; compare Gen. 1. 14. and Psal. 104. 19. with Levit. 25. 21. and Num. 28. 2, 9, 10. it is ar the same word in the Original Mog- nadim, contracted, Mognade.

Set times of Divine appointment for solemn Assembling, and for Gods W instituted Service, are directed to and pointed at by those great Lights in which the Creator hath set up in the Heavens; Psal. 19. throughout, compared with Rom. 10. 4, 5, 6, 7, 8, 18 19, 20. Deut. 30. 10, 15. Joh. 1. 9 Every man hath a Law and Light o Nature which he carrieth about him and is born and bred together with him; Those seeds of Light and Truth, Rom. 1. 20. though they will not Justifie him in the sight of God and bring a Soul through, and safew home to Glory, yet there, even since Adam's fall, are those reliques and dark

dark letters of His holy Law of the
 Ten words to preserve the memory
 of our first created Dignity, and for
 some other ends , though these Seeds
 are utterly corrupted now, *Tit. 1. 15.*
 Natural Reason will tell men , that
 seeing all men in all Nations do mea-
 sure their times by Weeks , and their
 Weeks by Seven days , they should
 (besides what they offer up of their
 time, as due to God every day) give
 one whole day of every Week to
 their Maker , who hath allowed them
 so liberal a portion of time , therein
 to provide for themselves ; (there
 being no other proportion of time
 that can so well provide for the ne-
 cessities of Families , as Six dayes of
 every Week , and that is so well fitted
 to all functions, callings, and employ-
 ments.) And the light of Nature,
 when cleared up, will tell men , That
 all labour and motion being in order
 to rest , and rest being the perfection
 and

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and end of labour, into which labour, work, and motion doth pass, that therefore the Seventh, which is the last day in every Week, is the fittest and propereft day for a religious Rest, unto the Creator, for his Worship and Service; Gen. 2. 1, 2, 3. Exod. 20. 9, 10, 11. Deut. 5. 13, 14. Heb. 4. 1, 11. Exod. 31. 7. Rom. 14. 13. Exod. 23, 12. and 34. 2. Nature doth suggest that Man and Beast should have a Resting-day every Week, Deut. 5. 14.

The Lord Christ's obedience unto this fourth word, in observing in his life time the Seventh day as a Weekly Sabbath-day, which is the last day of the Week in the weekly returns of it, and no other day of the Week as such, is a part of that perfect Righteousness which every sound believer doth apply to himself, in order to his being Justified in the sight of God; and every such person is to conform unto

Christ

Christ in all the acts of his Obedience
 to the Ten Words; *Luk.* 4. 16. *Rom.* 8.
 2, 3, 4. and 5. 12. *Gal.* 4. 4, 5. 2 *Cor.* 5.
 21. *Jer.* 23. 6. *Rev.* 19. 8. *Isa.* 45.
 23, 24, 25. *Rom.* 6. throughout
1 Pet. 2. 21. *Ephes.* 5. 1, 2. 1. *Job.* 2, 3,
 4. 1 *Job.* 1. 6. 1 *Job.* 2. 1, 6. and 4.
 17. *Job.* 15. 10, 12, 14. *Math.*
 11. 28, 29, 30. *Job.* 13. 34. *Heb.*
 12. 3.

Francis Bampfield.

Mr.

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Mr. BEN'S
ANSWER
TO
MR. BAMPFIELD'S
PAPER.

The will of Gods good pleasure is the sole Rule and reason of all his actings towards the Creature.

The holy will of God revealed in his holy Word is the sole Rule and Measure of all the Creatures actings towards God.

Honoured Sir, and very much Reverenced in the Lord,

Great is the Obligation you have laid upon me, in condescending so far as to communicate unto me those Scripture grounds and reasons, which have had such an irresistible influence upon your Conscience, as to undergo such a change in your Judgement and Practice, relating to the observation of the Weekly Sabbath; from what you have formerly believed and practised; and that I am fully perswaded in Godly sincerity: This, Sir, is as I understand, the discourse of many, the wonder of not a few, and the grief of some.

I do acknowledge, that the report which you say was brought unto you, was true; I did indeed desire that you would be pleased at your leisure, if you thought good, to add some Scripture-proofs to those Propositions which I had formerly received from you: Which I think I

should not have taken the boldnes to have done , but that you had given me encouragement , as I suppose you remember when , and where , and how : which now that you have done , I shall endeavour to observe your order in giving you my thoughts of them , and that , as they stand in your Paper ; and according to your desire , expressly declare my assent and consent to the several particulars , so far as I am convinced that they are according to the mind of God ; and wherein I dissent , to give you my reasons thereof , and yet as you expect in a Scripture way , so far as I am able and understand the meaning of that expression , and submit all to your serious examination .

I. Concerning your three first Propositions , I do both heartily assent , and unfeignedly consent unto you , so far as I apprehend aright your mind in them , as divine truths of infallible veracity , deeply engraven in the Word of Truth . Oh that they were as deeply engraven in the hearts of all the Lords professing People ! Only I crave leave to tell you ,

I. That whereas for the proof of the first , That Jehovah Christ is by the appointment

pointment of the Father, &c. whereas I say, for the proof of this you quote, if I mistake not, near about 26 Scriptures. I cannot either assent or consent, that every one of them speaks clearly to the confirmation of the Proposition, possibly they are mis-written by the Transcriber; however the Truth is sufficiently confirmed by some of them, and I think all of them may afford matter of comfortable meditation for the right improvement of Christs Kingly Office, which perhaps is all that you intend by them. Blessed be the Lord, the Government is upon His shoulder, *Isa. 9. 8.* that he is the King of Nations, *Jer. 10. 17.* that he is the King of Saints, *Rev. 15. 3.* head over all things to the Church, *Ephes. 1. 22.* hath power over all flesh, to give eternal life to all those the father hath given him, *Joh. 17. 2.* That Scripture (which is well observed by you) in *Isa. 33. 32.* is much to be taken notice of; for understand the words in a Spiritual sense, and they are exclusive of all other; *Christ alone, Christ and no other, is our only King, and our only Law-giver.* It is true, the Commands of the Magistrate bind the Conscience, and

we must be subject for Conscience sake,
Rom. 13. 5. yet not immediately, but by
the intervention of Gods Command,
Rom. 13. 1, 2. nor yet universally, but
with limitation; we must obey the Lord
Christ, upon the barge sight of his Will:
But the Laws of ~~man~~, are farther to be
considered of, that so our obedience unto
them may be without scruple, and our
subjection not from self-interest, but in
deed and in truth, from principles of Con-
science.

2dly. Whereas for the proof of the se-
cond Proposition, that the Holy Scripture
of truth is a perfect and sufficient rule, for
Doctrine, Worship, and Discipline, you
produce eleven or twelve Scriptures;
Thus far I consent that the proposition is
true, and sufficiently proved, though some
of the Scriptures are upon some account or
other, mistaken or misquoted, as *Gal.* 3.
15. which perhaps you intend for *Gal.* 6.
16. The one speaks not to the point, as the
other doth; from the latter, *Athenaeus*, as
I remember, conceives that the Scriptures
may be said to be Canonical; they are in-
deed a perfect Canon, nothing to be ad-
ded thereunto, not by any Revelation
from

from the spirit, much less from any humane Traditions, 2 Thes. 3. 2. Gal. 1. 8, 9. If an Angel from Heaven preach any other Doctrine, let him, saith the Apostle, again, and again he saith it, let him be accursed. Yet I think this limitation is fit to be inserted, that there are some Circumstances concerning Worship, and Administration of Church affairs (such I mean, as are common to humane Actions and Societies) which are to be ordered by Christian prudence, but still according to the general rules of the word, which ought always to be observed, that so as, 1 Cor. 14. 40. *All things may be done decently and in order*: that [all things] that is, all the Ordinances of God, for of them he speaks, as appears in the foregoing verses: *Prayer and Singing of Psalms, &c.* This text give no other power to any Church, or Church Governors, but that all such things as God appoints, be done decently without uncomeliness, and orderly without confusion.

3dly. That whereas for the proof of the third Proposition, That the ten words are a perfect, compleat, and standing rule, &c. you produce at least twenty Scriptures: I

both Assent, and Consent, acknowledging the Proposition sufficiently proved ; though I must say, as I said before, that every particular text which is quoted, comes not up fully to prove the point, but a divine truth it is, beyond all contradiction, that as, *Psal. 119. 96.* the commands are exceeding broad, containing an infinite, and incomprehensible treasure of heavenly wisdom, nothing pertaining to holiness, nothing is wanting that is necessary for direction to all men, in all conditions, being it is an eternal rule of Righteousness ; and as *Marth. 24. 31.* *Heaven and Earth shall pass away, but my word,* saith the Lord Jesus Christ, *shall not pass away.* Thus God hath magnified his Law, and made it honourable, *Isa. 42. 21.* Thus you see, how in truth of these three propositions I consent with you.

4thly. But now for the fourth Proposition, that the seventh day, which is the last day in every week, in the weekly revolution, is alone that peculiar day in every week, which is the weekly Sabbath day, to be kept holy to *Jehovuh* in obedience to his Commands. For the proof whereof you bring *Exod. 20. 8, 9, 10, 11.* *Deut. 5. 12,*

13. to this I must crave leave to say; that as yet I can neither Assent, nor Consent, being no ways convinced by any thing I find in your paper, that is according to the mind of God, revealed in his word, or proved in the least, either by these Scriptures, or the reasons produced for the proof thereof.

That which takes hold of my Conscience, in this matter I shall lay before you, when I have,

i. First told you, what is the General, I observe in your paper.

2. Secondly given you some few prepositions, which I think meet to be inserted here, to avoid repititions hereafter.

i. I observe, that all your Arguments are grounded upon a strong apprehension you are under, that the Seventh day, the last day in every Week, is the substance of the fourth Commandment: And that it is moral natural, written in the Humane nature in *Adam*, which was framed to the perfection of the ten words, as you express it in your third general reason. But in this, I can neither Assent, nor Consent: The reason of my Dissent, you shall have in its proper place; I mean, why I con-

ceive, that though the Humane nature in Adam was made after the Image of God in Righteousnes, and true Holines; yet the Law for the last day of seven in every Week to be the only day for the Weekly Sabbath; was not written there.

2dly. I observe, that your apprehensions are strong, that the last day of seven in every Week, and the Sabbath day, that is, the day of holy rest of Gods appointment for his solemn worship in every Week, are and must be terms Convertible, and that the last of seven in every Week, as it was at first, so it is now, and must so continue, to the end of the World is the only day for that purpose. This I gather from those Reasons given to inforce obedience to the Commands which you say properly belong to this day, and are, as you think, applicable to no other day: Herein I can neither assent nor consent, and why I cannot, I shall give you my grounds, when I have first considered the propositions you lay down before them.

3dly. I observe, and that not without some wonder, that though the whole stress of all your Arguments, is in a manner, laid upon the 9, 10, 11, verses of Exod.

20. Yet I find nothing at all Argumentatively to prove, that the scope, fence, and meaning of these words, is to establish the last of seven, in the revolution of every Week, to be the only day of Holy rest, which is to be observed to Jehovah, to the end of the World; which is the proposition you engage your self to make good; which till you have done by some other Arguments than this paper affords, or by these Arguments more clearly; I do believe that what you now assert, will not be so generally received for truth, according to the mind of God, as you think it ought, and as it ought, if it be indeed the mind of God in his Word.

2dly. Having observed these things, I now crave leave to lay down some few propositions, which being considered of, may be, according to what I apprehend, of some use, (they are at least to me) towards the clearing up of the matter under debate, and meet to be inserted here, to avoid, as you said, as much as may be, repetitions hereafter. They are as followeth.

1. First, That all dayes materially considered in themselves, are equal, and of the

the same nature in that respect, none more necessary to be observed than another; none more subservient to any spiritual advantage than another; every day had the same efficient cause, all being created by God, and all very good, *Gen. 1.* all ruled and governed by him, and filled up with what providential dispensation seemed good in his sight, *Psal. 47. 16.* Thus all dayes considered as I say materially in themselves, now and ever will be alike: As they were under the Law, so under the Gospel, none of them more eminent nor observable by any natural goodness than another. If this be so, and I think it cannot be denied but that it is so, this will be one strong argument, as I apprehend, to prove that the last day of seven in every week, to be the only, and perpetual day for the day of weekly holy rest unto *Je-ho-yah*, was not written in the humane nature in *Adam* in the state of Innocency, as I hope to make evident when I come to speak to the third general reason.

2dly. Secondly, That though the letter of the Text ought alway to be carefully heeded, yet alway to stick to it, and never compare Scripture with Scripture, for the better

better understanding of the fence thereof, may prove a dangerous snare. This hath been the Butt of Contention between the *Lutherans* and the *Calvinists*, and this hath been the death of many faithful Martyrs, by the Popish Generation, when ~~and~~ where they had power in their hands, the one holding too pertinaciously to the letter of the Text, *Mat. 26. 26. This is my body*, for the maintaining of Transubstantiation; a sad instance we have of this in that Conference at *Hussia*, at *Marpurgus*, I remember (for the Book I have not by me) between *Luther*, *Melancthon*, *Zwinglius*, *Oecolampadius*, *Bucer*, and other German Divines, as it is related in the Annals of *Soultetus*, where we read, that even *Luther* himself rejected very strong reasons, against which he had nothing to say but *Hoc est corpus meum*; this if the Translator of his *Mensalia* hath not wronged him, he receded from that opinion before his death: So the Popish Commentators sticking to the letter of the Text, *Jam. 2. 14.* where it is said, that a man is justified by Works, and not by Faith only, so far as they are believed, overturn the foundation of Faith: The like

like in part may be said of sticking to the letter of the fourth Commandment, without minding of the scope, fence, and meaning of it: I think thereby a man shall cast a mist before his eyes, which will exceedingly hinder him from the right understanding of the Mind of God therein: If I should do so, I should find it to be so. This being so, makes way for a third Proposition, which thus I lay down.

3dly. Thirdly, Though all things necessary to be known, believed, and observed, in order to Salvation, are clearly revealed (though not altogether, but) in one place or other of the Scripture, so that persons of ordinary capacities in the right use of means, assisted by the holy Spirit of God, may attain a sufficient understanding of them, so as not to perish for want of knowledge; yet all truths are not alike plain in themselves, nor alike clear to all: Some things are hard to be understood, 2 Pet. 3. 16. which though *Peter* (speaking no doubt upon his own knowledge) saith some misconstrued to their own ruine; yet, which is worthy our observation, neither doth he, nor *Paul* himself (who was yet alive, as seemed by that expression in the

the former part of the verse (our beloved brother Paul) and in all probability knew as much in this matter as Peter did) neither of them I say , did clear or amend the difficulties , but let them alone as they were . Thus it seemed good to the holy Spirit of God by whose inspiration the Scripture was written , to have it so : Some truths are as if it were hid under the rock , that so there might be digging and searching after the knowledge of them , *as for hid Treasures* , Prov. 2. 4. and if I say that the second and fourth Commandments may be reckoned amongst such truths , I think I should have many that would say so too ; I have reason to say , they have been both so to me , but blessed be the Lord for that Light , how little soever I have received in the one or in the other . Doubtless it concerns us therefore to be much in Prayer , that God would open our eyes , that we might understand the wonderful things of his Law , Psal. 119. 10. The vail that was upon the hearts of the Jews in reading the Old Testament , 2 Cor. 3. 14, 15. is not fully removed from the hearts of the most knowing Christians to this day : He that knows most , hath cause to acknowledge he knows but in part ,

part, 2 Cor. 13. therefore I may propose, but I dare not impose any of my apprehensions upon others.

4thly. Fourthly, I desire this may be observed, which I suppose will not be denied, that a proof drawn by comparing Scripture with Scripture, or by necessary consequence from Scripture rightly understood, is a sufficient Scripture proof, even of that which in express words is not found in Scripture: That which we have, Jam. 4.5. is nowhere that I can see found in Scripture, in so many express words and syllables, but the truth contained therein is clear; therefore the Apostle saith, that the Spirit that is in us lusteth to envy: Many such instances might be given, evidently proving, that Inferences rightly deduced, are to be valued as express Scripture. In Mar. 22. 32, the Lord Christ himself proves the Resurrection of the Just, not by express Scripture, but by consequence. Thus for the Baptizing of Infants, and many other things which come frequently under observation, we have not express Scripture for, or in full, and entire sentences together, but here a little, and there a little, which

which compared together, and wisely and faithfully improved by rational Inferences, sufficiently prove that Truth they are brought for: And if the Divine institution of the first day of the Week, can be thus cleared up, for the day of the weekly Sabbath, as I doubt not but it may, it is sufficient to me it is.

He that conceives himself under no obligation to any thing, but what he hath express Scripture for, in so many words and syllables, will either enlarge his liberty beyond its due bounds, or streighten his rule beyond what is written, and perhaps both: its a dangerous thing to refute him that speaks from Heaven, which way soever he speaks, *Heb. 12. 25.*

5thly, Fifthly, Let this be also considered, that the holy Will of God, which is the rule of all righteousness, concerning what is required of man to do, hath been revealed, though the time when, and manner how it hath been revealed, be not recorded in Scripture. This to me is certain, for the Will of God concerning Sacrificing, was without doubt revealed unto Abel, before the Law for Sacrifices was given; for what he did therein, he did in

Faith,

Faith, and eminently found acceptance with God in what he did therein, *Heb.* 11. 4. neither the Light of Nature, which is the knowledge of Principles, neither the Law of Nature, which is the conclusions drawn from these Principles, could ever have made known this way of Worship to be a Duty, if God had not some way revealed his Will to him therein. This I hope will be made evident when I come to speak of the third general Reason.

If he had imposed this upon himself, and that it had been the Product of his own imagination, it had been will-worship. Therefore certainly he had some word for it, but when he received it, and where, and how that way of Worship was instituted for him to come to the knowledge of, I never heard of any that could find it in the Scripture. Great use may be made of this, if need were, for the clearing up of this present Controversie, concerning an express word for the institution and observing the first day of the Week to be the Lords-day, the day for his Weekly Sabbath; we might say, that it might be instituted, though it be not recorded when,

when, and where, as it was in the case of *Abel's* Sacrificing ; but I hope we shall not be driven to this, however I cannot but suppose it is of good use for some especially to consider of.

6thly. Sixthly, I desire that this also may be considered , that what was delivered by the Apostles, as they were guided by the holy Spirit of Truth, ought to be received and believed as delivered and spoken by Christ himself.

Christ himself was never in person at *Ephesus*, and yet 'tis said, *Eph. 2. 17.* that he came thither and preached peace unto them : we must understand it, that he did so in the Ministry of the Apostles, which was all one as if he had been there himself. None that I know of durst ever undertake to prove , that ever they prescribed any thing for all the Churches to observe, but what they received in Commission from the Lord Jesus. This was their charge, *Mat. 28. 20.* Teach what I command you ; and this was their practice, *Cor. 11. 10, 23.* What I received from the Lord, that I delivered unto you : so *Cor. 15. 3.*

It is evident, *Act. 1. 3.* that Jesus

Christ spake many things unto them betwixt his Resurrection and Ascension, concerning the Kingdom of God, i.e. especially the state of the Gospel-Church, of all which we have no knowledge (I have not I am sure) in particular what they were, farther than is found in their precepts and practice, recorded in the New Testament : And what if I should say, that the change of the day from the last in seven, to the first in seven, was one of these things, I know not what could be said against it ; but of that more hereafter.

7thly. Seventhly, Though I have declared, as above, my assent and consent concerning the Ten words to be perpetually obligatory, or a standing and unchangeable rule for all Christians in all ages to walk by, that so they may walk in all well-pleasing unto God, (as once I heard very solidly proved by your self, in an Exercise wholly upon that subject, from *Psal. 19. 6, 7, 8, 9.* As I remember though I say, and say it again, that herein I consent with you; yet I say it now, and must say it again hereafter, that the day of weekly holy Rest is altered, and yet that

that alteration is no dissolution of the Commandment, and that no tittle of the Law is broken thereby, and that the first day of the week is and ought to be as much the weekly Sabbath for the Christians now, as the last day of the week was to the Jews of old ; and that there is as good ground (though perhaps not so clear to every one) for the change of the day, as there was at first for the choice of the day : this is directly contrary to what you asserted in your paper.

I come now according as you desired me to take your 4th Proposition into consideration, and your Reasons in order as they stand , whereby you endeavour to confirm it, having again, and again in some weak measure, I praise the Lord, prayed for the assistance of the holy spirit of truth, to guide and direct me that I may write nothing against the truth, but for the truth, being at this present under the actual consideration of the dreadful sentence that I may be called to an account, I know not how soon, before the great and glorious God, for what I think, for what I write, as well as for what I speak, or what I do : I bless God I am willing that truth should be

truth, and appear to be truth. Your fourth Proposition (though I have repeated it already, yet I think it meet to repeat it here again) is this ;

The seventh day, which is the last day in every week in the weekly returns of it, &c. And for the proof of this, you produce *Exod.* 20. 8, 9, 10, 11. *Deut.* 5. 12, 15. I conceive you lay the whole stress of your Arguments upon that in *Exod.* and that you do not so much as imagine, that *Deut.* the 5th affords you any more help, than what you have from the other alone.

This is that which is to be taken into serious considerations, whether your Proposition takes in, or be agreeable unto the full sense of the Commandment, and that the Commandment speaks the same thing that the Proposition doth ; it seems as yet far otherwise to me, and that the Commandment requires only the observation of one day in seven, and doth not institute any particular day, either the last or the first.

The last of seven had its institution, as you seem to acknowledge, (which I was glad to find in your paper) in *Gen.* 2. 3. where, and when the first day had its institution

tution will be enquired into when this Proposition is cleared, viz. That the fourth Commandment requires only the observation of one whole day in seven for the weekly Sabbath, not instituting either the first, or the last, for any such intent or purpose. And because, as *Solomon* saith *Prov. 6. 23.* that the Commandment is a Lamp, and the Law is a Light, I desire therefore in the strength of the Lord Jesus, depending upon him for light and direction, to look into the sense and meaning of this Law :

But first I shall premise this, That

As the second, so the fourth Commandment comes in some things under a different consideration from most, if not from all the rest : my meaning is this ; There is something in each of them is moral natural, and something which is only positive. In the second Commandment this is moral natural that God ought to be worshipped, not as men will themselves, but as God himself wills and describes ; but in what ordinances, or acts of worship, this is only positive. So in the fourth Commandment this is moral natural, that there be a time, a sufficient time for the solemn worship of God, and yet such a sufficient

time, as leaves sufficiency of time for our worldly business and affairs. This the light of nature will teach, but without some revelation of the will of God, nature cannot determine the time, as to the frequency of its revolution, or if that, not the particular day that ought to be the time; which is the matter under debate betwixt us, but of this I shall have occasion to speak more hereafter: only I mention it here, because this is that which I have now to do, to give you my reasons why I conceive that what the substance of the fourth Commandment requires; either as naturally moral, or positively moral, or Gods manner of resting, or his blessing and sanctifying the day of his rest, or the revolution of time in which the day ought to be observed, whatever it be, reacheth no farther than the observation of one whole day in seven, not directly pointing out any particular day, but only by consequence at the last of seven, because it was enjoyned before.

Now I cannot better nor in fewer words give you my reason of this, than to give you an account of my Faith, what I understand to be the fence and meaning of the Commandment, and it is this;

1. First, I observe as it were the opening and giving forth of the Commandments, *vers. 8.* Remember the Sabbath day, that is, the day of holy rest of Gods appointing, to keep it holy to the Lord: In *Deut. 5. 12.* A text quoted in your paper, we have this which is the moral substance of the Commandment not given as in some other places it is, by it self alone, but together with all the ten words in its proper place and order; and which is to me very observable, the reason from Gods resting is omitted, neither is it at all enforced from the Creation, but from a Type of our Redemption, their deliverance from the *Egyptian* bondage. Such a material omission or alteration seemeth to be significant of something, whereof more hereafter.

2dly. Secondly, in the shutting up or Conclusion of the Commandment, *vers. 11.* Wherefore the Lord blessed, and sanctified not the seventh day (of which more hereafter) but the Sabbath day of holy rest: this is evident, yet neither in the opening, nor shutting up of the Commandment where we have the moral substance of the Commandment, there is no menti-

on of any particular day at all.

3dly. I observe what intervenes, and comes in by way of explication or enforcement of obedience, between the opening, and shutting up of the Commandment and therefore comes in to be observed.

i. First, In what revolution of time God had appointed this day of holy rest to be observed, and that is one whole day of seven, of every seven days, six for labour, one for rest, *vers. 9.* and former part of *ver.*

• 10. Thus far we have a comely order in the Commandment, suitable to the infinite wisdom of God, first settling a day that ought to be observed, and then the revolution of time in which that day ought to be observed; how often, not one in twenty days, nor one in ten days, but one in seven days, one day in every week, which is well observed by your self in the third Reason.

2dly. Secondly, I observe the enforcement of obedience to the Commandment from Gods example of resting the seventh day, *verse 11.* Here I do acknowledg the last of seven is mentioned, but not as any branch of the unchangeable moral substance of the Commandment, nor the observati-

on of it directly required but onely consequently, being instituted before as is acknowledged by your self; and it must be acknowledged by all, that the last of seven here mentioned, had first of all the honor to be the day of Gods appointing, and accordingly it was observed, and no other, till the time came that another day the first of seven, was to succeed in the room of it.

These are the Particulars of the Commandment, which as far as I can apprehend, are most observable in those four Verses quoted in your Paper, and in none of them all can I find any thing that seems to give any Testimony to the Truth of your Proposition.

1. Nothing as was said before either in the giving forth, or shutting up of the Commandment, there is no mention of any particular day, one or other.

2. Nothing in what intervenes between.

3. Nothing in what expresseth the revolution of time wherein the day of holy rest is to be observed. Six days shalt thou labour, Thus I understand this limitation, or rule for direction.

1. Six days shalt thou labour, unless God otherwise appoint; and he did appoint in the old Administration, other days to be kept holy, which though not alway, yet sometimes fell out on some or other of the six working days. This I think none will deny.

2. Further, Six days shalt thou labour, not excluding the solemn worship of God out of those six days, as is well observed by our self: as if it were a sin for a man to hear a Sermon, or to set some hours a part for prayer any of these six days, as it is for a man to work upon that day of seven which God sets apart for himself.

3. And yet further, which is most to be taken notice of. Six days, &c. rest one, not enjoining the last of seven that was instituted before, but onely thus, Six parts of the time shall be for your selves, the seventh shall be mine, as Gen. 47. 14. you shall have four parts, saith Joseph, the fifth shall be Pharaohs. Let all be divided into five parts, four shall be for your selves, the fifth shall be for the King, not telling them which fifth but only one of five. So Lev. 23. 27. Let all be divided into ten, you shall have nine, the tenth shall be the Lords, not appointing

ing them which ten, but only one of ten. Thus I understand the word six days of the week shall be for your selves, one shall be mine. Thus I finde not one word for the last of seven, and which I must remember again, in the third Reason you plead the equity onely for one of seven.

I have heard that you alledged the Hebrew particle *וְ* *verse 10.* as emphatical; but because you do not mention it in your paper, I shall say nothing to it now, but when you form your Argument from it, I shall give that which satisfies me for the present in Answer to it.

2. As nothing is here where the revolution of time is fixed which speaks in behalf of your Proposition, so I find nothing at all in Gods example for it; nothing there but one day of seven, from the beginning of the Creation; but it doth not therefore follow that it was the mind of God, that the same day must be observed for ever. I shall give you my reason why I conceive so, when first I have given you the sence wherein I conceive the words are to be understood. Thus, We must not understand this properly according to the Letter, for the infinite glorious divine essence ceaseth

no more to work than he ceaseth to be God; neither doth he rest as man doth, because he is weary, *Isa. 40. 28.* We are therefore to understand his ceasing to Create; from the works of providence ordering, and disposing all thing that he hath made he never resteth, according to that *Job. 5. 17.* Having thus given you the sense, now I shall give you my Reasons, why I conceive that this example of Gods resting is not alledged here to lay an obligation upon the Conscience, that the same day wherein he rested, which was the last of seven, ought to be observed for ever.

1. First, It seems to me to relate to what God himself did, rather then any way propounded as an argument to prove that for which you urge it. I will give you a parallel Scripture wherein the Example of the Lord Jesus is thus to be understood, *1. Cor. 11. 23.* We have there the institution of the Lords Supper, when, and how it was instituted, repeated out of the Evangelists, and Christs example is related as to the time when, that it was not only in the night, but in that particular night in which he was betrayed: now this is not recorded as a binding rule for our imitation, for then night

night, Administrations should not onely of absolute necessity be observed , but that particular night in which he was betrayed, which is commonly called with us Thursday night, which is more then ever I heard, that any one practised as a necessary duty ; I am sure the Apostle *Paul* did not, *Actis* 20. 7. This example of Christ then, seems to be historically related, and whether the like may not be said of Gods example in the Commandment, let it be considered. But

2. Secondly, though Gods exemple be historically related, yet it must be acknowledged to be related for some special end and purpose ; As the example of Christ in the forementioned Scripture was without all doubt mentioned upon the highest ground of reason ; which to speak of here though it might be of good use, yet it would be a digression from the matter in hand.

And the special end, and purpose why Gods example is here related, seems to be this, even to shew that what is required in the Commandment is equal and reasonable, and for mans good : The holy Laws of God are often called Judgments, as for other

other Reasons, so specially I think for this, to shew that God requires nothing but what is just and equal. Thus God reasons the case with those, *Ezek. 18, 25.* *Hear ye me O house of Israel, are not my waiers equal?* and therefore certainly the sence of the Argument from Gods example which doth best shew the equity of the Commandment, and to be for the good of those that observe it, is the best, and truest sence. Now to argue that because God wrought the six first days of seven, and then rested the last of seven, this carries no convincing reason with it, that therefore we ought first to work six days of the week, and then to rest the last day of the week, and to keep it holy to the Lord.

Reason, right Reason, if that alone were to judge, would rather judge it fit to keep the first of seyen holy to the Lord, and seeing by Divine allowance we have six for one, take the six last to our selves. In reason we may hope, that the work on Earth will speed best, when our work for Heaven is done first: But now to argue from Gods example, that it bindeth neither to the first of seven, nor to the last of seven,

seven, but to one of seven, carries very great reason in it.

For if the great God, who needs not one moment either for rest, or for work, who never fainteth, who never is weary, wrought six days, and rested one, how much more should poor frail man, hold that proportion, who by reason both of bodily weakness, and spiritual wants, needs such a competency of time both for his worldly imployment, and Soul refreshments ; and thus much you say your self hath been already noted. Thus you have my reason why I conceive there is nothing in Gods example, that affords any help to afford your Proposition.

3. Thirdly, I find as little in Gods blessing and sanctifying the Sabbath-day, for that which you alledge it.

i. First, To give the fence, [*be sanctified it*] i. e. separated it from common use, to be filled up with such duties as he appoints ; and then [*blessed it*] i. e. appointed it to be a day of blessing. A day naturally considered, is capable of no other blessing, but only to be a means of blessing according to Divine appointment ; but his blessing and sanctifying it, secures

secures the blessing to the right observers of it.

Now for my reason why herein I dissent from you; 'tis this, He blessed and sanctified it, but not as it was the last day of seven, but as it was the day of his Rest; declaring thereby Creation-work to be perfected. Neither was his resting, so far as I can see, the ground of his blessing and sanctifying it, but as considered in conjunction with the reason of his Rest, his finishing the Creation; and also with the result and consequence of his Rest, *viz.* his magnifying and honouring that day for the time being, above all other dayes, for the greatest work then in being.

Whether this blessing be applicable to no other day but this, as you say it is not, in the third Branch of the first Reason for the confirming your Proposition, shall be considered of when it comes to be spoken to, in order as it stands in your Paper; and I hope to make the contrary to appear, at least it appears so to me.

4. Fourthly, To mention it once again, though it was hinted before, in the very con-

conclusion of the Commandment, *vers. 11.* though the last of seven is mentioned in the same verse, in the words immediately foregoing, it is not said, I mean in that place, that he blessed and sanctified the seventh day, (though it be said, that he did bless it, *Gen. 2.* in the sence that is given above) but he blessed and sanctified the Sabbath day. What should be the reason of the sudden change of the expression? I conceive it may be this, and I think it may not be unworthy of your serious consideration; it may be this I say, Because the Command for the Sabbath-day, was to be of a larger extent, than the last day of seven. I cannot but think, that if God had intended to bind his Church in all ages to the end of the world, to the last day of seven, as you conceive he hath done, he would have fixed upon that day in the conclusion of the Commandment.

Thus Sir, I have given you my reasons why I dissent from you, in that sense which you give of the Commandment in your Proposition: And why I adhere to that Proposition, that the fourth Commandment requires only the observation of one

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day

day in seven, not fixing it either upon the first, or the last day of seven, but only by consequence pointing at the last of seven, then to be observed, because it was instituted before, and to continue till the first of seven was to succeed it.

As *Solomon* said in the place formerly quoted, *Prov. 6.* so *David* his Father said before him, *Psal. 19. 9.* *The Commandment of the Lord is pure, enlightneng the eyes;* and this is the light which the Father of lights hath given me from the Commandment. I shall shut up all that for the present I intend to say, as for the fence of the Commandment, with this; that as the second Commandment, as I said in the entrance into this discourse, may parallel with the fourth Commandment, in requiring something which is superadded to the law and light of nature; so 'tis evident in this, that as the second Commandment doth determine the worship of God, but only in the General, that it be according to his revealed will; and under that General, both old Ordinances, Sacrifice, Circumcision, and the Passover instituted, elsewhere are there required; So

Likewise New Testament Ordinances
Bap²

Baptisme and the Lords Supper are both comprehended, though neither named; so in the fourth Commandment, both the last of seven, and first of seven, are comprehended, though neither of them directly named; but onely one of them consequentially as was said before, because formerly instituted; so that the fourth Commandment is perpetually obligatory for one day in seven, and then the substance of the Commandment is still unchangeable, thus the day admits of a change, not as a Ceremony, but as a Circumstance; the change of the day being no more prejudicial to the morality of the fourth Commandment, than the change of worship to the morality of the second Commandment.

And farther I add this, that I confess I am at a very great loss, how it should be so as it hath been, and as it is at this day, that in a manner, the whole Christian world should centre in the observation of the first day, if it had been a breach of the fourth Commandment which hath been so often read, and so often preached upon.

Before I proceed to say any more than what hath been said to those Reasons

which are produced in your Paper for the confirmation of your Proposition, I shall give you in as few words as possibly I can, what I have for the present to say for the change of the day, from the last of seven to the first of seven; and that being done, I conceive I shall not need to say much to any of the Reasons, though I intend not, by the Lords assistance, to pass over any of them without saying something, and that as you desire, according to the order as they stand.

To make entrance into this which I am now to speak unto; as none denies but that the last of seven was the only day in the revolution of every week to be kept holy to the Lord to the end of the old world, (*i. e.*) of the Church that then was of the Jews, till the time of Reformation should come, *Heb. 9. 10.* so I conceive it cannot with reason be denied, but that since the beginning of the new world, (*i. e.*) of the Christian Church, frequently in Scripture called the world to come, I mention only that *Heb. 2. 5.* since then I say, it cannot I think, with any shew of reason, be denied, that the first of seven hath been generally acknowledged in all Christian Chur-

Churches unto this day, and will be (to speak as yet I do believe) till time shall be no more ; though by what Authority, is the great matter in question, but the thing is certain, though it hath been of late, as I have heard, dropt up and down, in and about the Town, that this exalting of the first day of seven above the last of seven was done by the Authority of *Constantine* : I wondred at this when I heard of it, for though it be true that *Eusebius*, writing the life of that Christian Emperor saith, that by law he enacted, that the first day of the week, should be the great weekly holy day to the Lord : Yet to conclude from hence, that he was the Author of the change of the day ; we may as well conclude that he was the Christian Religion ; for by his publique Edict, the publique profession of it was established in all his Dominions. The Christians of those days then receiving, as I have often thought, an answer to those Prayers which their fore-Fathers in Christianity no doubt poured forth before God, according to that injunction and direction, *1 Tim. 2. 1, 2.* that they should pray for Kings and all that be in Authority, that they might lead a quiet and peace-

able life in all Godliness and Honesty ; which was much about 300. years before Constantine was born, at least before he sat in the Throne. Let *Eusebius* himself be consulted (I could easily quote the place if I had the book by me) and from him we may learn, that as the Christian Religion, so the Christian Sabbath was observed on the first-day long before Constantine's Cradle was made ; and not only so, but before there was a Christian Magistrate in the world it was so : and yet, as 'tis apparent to me, by divine Authority, or else there was none in the world at all ; for in the new world, that is, in the state of the Gospel Church, old things were past away, old Sacrifices, old Covenant, old Sacrament , the Seals of the Covenant, this none denies ; even so likewise the old Sabbath : for the proof of this, let that Scripture, besides others that might be mentioned, be duly considered, *Gal.* 4. 10. The Apostle there reckoneth up several sorts of the Jewish Festivals, and condemneth the observation of them in all Christian Churches (for upon the same account he condemns them in one Church , he condemns them in all) This will appear to be

so, if we consider the Apostles scope in that, and in his Epistles to some other of the Churches. But to mention one is enough for all, it was to oppose such of the Circumcision as those mentioned, *Act 15. 1, 2.* that mingled together the Law of *Moses*, with the Doctrine of the Gospel, and that in the matter of Justification, and in order to Salvation; with this error, which was then a growing error, it is evident the Church of *Galatia* was infected, upon this account it might well be that he was Articled against, for teaching every where to forsake the Law of *Moses*, and against the Temple, *Act 21. 28.* as Paul himself no doubt knew that it was formerly an Article against *Stephen*, that he spake blasphemous words against the Law, and that he should affirm that *Jesus of Nazareth* should destroy the Temple, and change the Customs that *Moses* delivered them, *Act 6. 13, 14.*

Object. If it be objected that the Apostle there condemns their yearly Sabbaths, the Sabbath of the seventh year, the Sabbath of the fiftieth year, the year of *Jubile*, and not the weekly Sabbath.

By way of Answer, I desire that the words of the Apostle may be duly weighed,

ed; Ye observe Days, and Months, and Times, and Years, I am afraid of you, lest I have bestowed on you my labour in vain. By Years, we understand their yearly Sabbath, called the Sabbath of *Attonement*, and their Sabbatical years as above mentioned; by Seasons, their *Annual Feasts*, of the Passover, Pentecost, and Tabernacles; and by Months, their Monthly Feasts called their *New Moons*, all this is clear; now I confess I cannot see what can possibly be meant by Days, but their weekly Sabbath days, especially finding in *Levit. 23.* where all their Feasts and Holy days, eight in number, are reckoned up; their weekly Sabbath is put in the first place, as it were, by the Apostle.

I fore-see two things may be objected against this interpretation.

Obj. First, it may be said, the Sabbath of the seventh day cannot be here mentioned, for then *Paul* should condemn his own Practice.

Ansⁿ. But this is easily Answered, for though we read, *Act^s 16. 13.* that on the Sabbath day, that is I grant on the seventh day Sabbath, he went out of the City and preached to women, that resorted thither to their

their publique worship : and *Act 17. 2.* that he preached in the Synagogue of *Theffalonica* three Sabbath days together, yet this was not as observing the seventh day Sabbath, but for the opportunity of the Jews assembling together on that day, which he could not have upon the first day ; and so for a while condescending to their weaknes , some other of the Jewish Rites, as may be instanced in Circumcision, were born with, To conclude from hence that he did this as observing the seventh day Sabbath as they did, it may be well concluded that he did, and therefore we must observe the Feast Penticost, because he went up to *Jerusalem* at that Feast, as we read, *Act 18. 21.* which we may be sure he did not for the Feasts sake , but for the Assemblies sake , that he might have the greater opportunity to Preach the Gospel unto them.

But now if we would know what day of the week it was which he observed in obedience to the fourth Commandment, look into his practice among the Converted Jews and Gentiles, and there we shall find that he observed the first day for the Sabbath day, and passed by the seventh day,

day, as will be seen by and by, in its proper place,

2. *Object.* It's objected by some, and those great and learned persons, that this Interpretation overthrows the Morality of the first day of the week, as well as the last day of the week, and for that end they thus interpret this place, and frequently urge it: But nothing they alledge from hence, I do acknowledge, could ever make any impression upon me, and my reason is this.

Ans^w. Look what those and the Circumcision, that were so zealous for the Law, sought to impose upon the Christian Churches, that and that only the Apostle opposeth: Now it seems to me beyond all question, that they never sought to impose the first day Sabbath, and therefore that stands, and will stand unshaken, notwithstanding this Interpretation of the Text; and the Interpretation standing firm, notwithstanding these Objections, it seems yet clear to me, that Christians are under no obligation at all to the old Sabbath, it is dead having served its time,

Ques^t. Now I know it will be asked, if

if this be so, where have we any express institution either for the first day, or for any other day? Must we not then, if a word of institution cannot be produced, observe, as some say, every day for a Sabbath, or take that day those in Authority do appoint, be it one of 10, or one of 20, or have no Sabbath at all?

Ans^w. I answer, Neither so, nor so, every day is not the Sabbath day, any more than every Supper is the Lords Supper, or every Table the Lords Table: Neither may we admit of one day of 10, or 20, for that is against the Morality of the fourth Commandment, which requires not onely the observation of a Sabbath, but one day of seven for a Sabbath.

And that we have sufficient ground (which I confess can be no less than Divine Authority) for the first day of seven, I now come to give you my reasons why I so believe.

Only let me have leave first to ask, where is there an express word of institution for the last of seven?

In the fourth Commandment there is none, that only requires the observation of

of one of seven ; all the institution there is for it, is in *Gen. 2. 3.* which is not express, (though I acknowledg it sufficient) but only imply'd in those words, *God blessed the seventh day, and sanctified it*; and I hope there is as clear a word (though perhaps not altogether found in one place) which implies the institution of the first day, as that which in *Gen. 2.* doth of the seventh day.

Before I proceed to that, I desire this may be observed ; That there is the same reason for the institution of the first of seven, that there was for the institution of the last of seven. I said before what I thought to be true, that the Lord blessed and sanctified the seventh day ; not only because he rested on the seventh day, having perfected the work of Creation ; but also because of the result and consequence both of his rest, and of his perfecting his work, namely, his honouring and exalting that day above all other dayes ; thereby now we know, that the memorial of those signal works of providence wrought upon the day, hath been the occasion of the advancing that day above other. So the Jewish Passover, *Lev. 23.* and the

Feast of *Purim*, *Est.* 9. 21, 23, and our 5th. of *November*, in memory of the discovery of that Treason plotted, and that nothing came to execution but the Traytors themselves. Now this being acknowledged to be so , hence then it may be argued, That what day soever above all other dayes, God honours with his most eminent work, is to be the day of holy Rest unto God. This will clearly carry it , and greatly strengthen , though but an implied institution for the first day : for that was the day of the Lords rest from the most great , and the most glorious of all his works, the work of Redemp-
tion.

I hear something hath been alledged against this, that the first day of the week was not the day of Christs Resurrection, and that the Translators of the Bible have done us wrong in so rendring it : It is strange to me if any should say so, but I shall say nothing to it now , because your Paper speaks nothing of it ; whenever you think fit to form the Argument from the error you suppose in the Translation, there is as I understand one (and one that is well able to do it) prepared
to

to justifie the Translation, and hath done it, many moneths ago; to him I leave it, because, as I said, your Paper gives me no occasion to say any thing of it. However this I must say, for the proof of what hath been said, I cannot but assert this, that it is an Article of my Faith, that the Lord Jesus rose again the third day, *1 Cor. 15. 4. Luk. 32. Mat. 16. 21.* and that as certain it is, that the first day of the week after his Passion week, is and was the third day after his Passion; the Lord of Life laid down his life, and was obedient unto death, the sixth day of the foregoing week, which with us is called *Friday*, lay in the Grave the remaining part of that day, that night, and all the seventh day, (when the old Sabbath I think was buried with him) and then that night, and arose early the next morning, which was the first day of the week after his Passion; so that his blessed body continued in the Grave two whole nights, one whole day, and some part of the two other dayes, the sixth and the first of the week following, in all about thirty six hours:

hours : And this was accounted three dayes and three nights , according to the allowed Dialect of that Nation, as one of the most learned in the Jewish Antiquities I think this Nation affordeth , by several instances makes good : And indeed there seems to be something in the Scripture for it , *Esthers* Fast was for three days , and three nights , yet on the third day after her Feast began , she presents her self before the King , and invites him to a Banquet , *Est. 5. 1.* This then is evident , the Resurrection of Christ, notwithstanding any thing that I think can be said against the Translation , was upon the first day of the week ; besides what hath been said already , the Scripture is express for it , *Luk. 24. 13.* *The same day*, i. e. the day of Christs Resurrection , *the two disciples were travelling to Emaus* , and *vers. 21.* they say *this day was the third day*: thus the Resurrection of Christ being upon the first day of the week , (though to speak properly it was not so much the ground , as the occasion of the choice of the day , because then it was manifested ,

that

that the price of our Redemption was both paid and accepted) the day of Christ's Passion could not give the like occasion, because though the price was paid, the Surety was not discharged, the Grave was a part of his humiliation, he was not raised from all the sorrows of death, till he was raised from the Grave,

Acts 2. 24.

And as the day of Christ's Passion, could not for this cause give this occasion for the change of the day, so neither could the day of his Ascension. On that day indeed he entred into the place of Rest, to sit down on the right hand of the Father, but it was on the day of his Resurrection that he entred into the state of Rest; and this day, as I said, on the first day of the week, gives as fair and strong a ground, for fixing of the day of holy Rest, on the first day of seven, as Gods resting from the work of the Creation did, for fixing it at first upon the last of seven.

If it be said, by this means we blot out the memory of the Creation, which ought not to be done.

It is true, it ought not to be done, that marvelous great work comes within the compass of that Text, *Psalm. 111. 4.* which ought to be had in remembrance, and the serious consideration of it, is a great relief in difficult cases: for what cannot he do that made Heaven and Earth of nothing? Thus they reason their hearts into a believing frame, *Psalm. 124. ult.* that their hope, and their help, did stand in the name of the Lord that made Heaven and Earth: we ought therefore, as *Elihu* faith, to magnifie God in his works which men behold. *Job. 36. 24, 25.* Only the work of Redemption ought more especially to be remembred, as the thore glorious, and indeed the most glorious work: as therefore the work of Creation ought not to be forgotten, so the change of the day gives no cause for it; for as the first day of seven preserveth the memory of our Redemption, so one of seven preserveth the memory of our Creation, only preeminence is given to the work of our Redemption. But it will still be enquired where is the word of Institution?

I Answer, 'tis acknowledged, that as I said before, I find no express word for the Institution of the last day of seven, so we have no express word in so many letters, and words or syllables for the Institution of the first day of seven; but we have several particulars, which, not taken apart, but laid altogether, will clearly, and I think, undeniably imply it; and which was observed in the fourth Proposition, which way soever God speaks his minde to us, we ought not to despise him that speaks from Heaven.

Now among all these particulars, I desire these may be, in all sobriety and seriousness, taken into consideration.

I. The first is this, which I think none will deny; that Jesus Christ the Mediator, had power to change the day: I do not, I dare not say that he had power to change the moral substance of the Commandment, for it was not in his Commission; *He came not to destroy the Law, but to fulfil it;* not to change the day from one of seven, but

but that he had power to change from one day of seven, to another day : that Text which you quote three several times, sufficiently proves it, *He is Lord of the Sabbath*, (i. e.) of the day , and might do with his own what he pleaseth, even as he was Lord of the Vineyard, and might let it out to what Husbandmen he pleased, *Matth. 21.* and that which we read, *John 5.* carries a probable appearance, that even then he began to manifest, that he had a purpose to change the day, for there we read, that having healed the poor diseased man who had been bedrid for thirty eight years together, he bids him take up his bed and walk ; but why did he so ? this was expressly against the letter of the Law, there was no necessity of it for the evidencing of the Miracle, that might have been done by his leaping, and walking ; and the like was, *Acts 3.* and *Acts 14.* he might have gone home, and come again for his bed the next day ; Why then might it not be to shew that he had power and authority over that day, equal to what he had over the disease. To this purpose it is worthy our ob-

servation, that all along in that chapter, he justifies his Acts against the caviling Jews, by asserting his power, as may be seen *verse 17.* to the end of *verse 22.* As it appears by this, that he had power to change the day, what if it should be said, that he did according to his power actually change the day, though when, and how, it be not recorded. Let the fifth Proposition be consulted for this; there it appears, that there was word for institution of Sacrifice, before *Abel* Sacrificed, (though it be not recorded when) because God accepted his Sacrifice. So he hath accepted the Service upon the first day of the week, the first of seven, and blessed it as eminently he did the last of seven, as I shall shew when I come to speak of your Reasons. Why then might he not institute this day, though it be not express'd when, or where? What can be said against it, but that he might do in the one as in the other? Though it be not recorded, why may it not be thought to be one of those things which he had to say unto his Disciples, and without he did

did say to them afterwards, because they were not then able to bear them, *John 16. 12.* Surely the change of the Sabbath, which they with the whole body of that Nation, had such an high esteem of, would hardly then have been received by them.

4. Fourthly, To me it seems very evident, that the day was changed either by Christ own immediate appointment, or by his Apostles as they were guided, and directed by the holy spirit which they received, according to that promise, *John 16. 13.* and what they did teach, and practise as thus guided, and directed, ought to be received and believed, as if it had been immediately done by Christ himself, as was proved in the sixth Proposition.

5. Fifthly, and that the change of the day was thus appointed, either by Christ immediatly, or by his Apostles as guided by the spirit of truth, these following particulars seem to me undeniably to prove it.

First, by the Apostles practice let that be seriously considered, as it is recorded in several places. I shall begin with that, *Acts 20. 7.* it is there said, that when *Paul* came to *Troas*, where he abode seven dayes, upon the first day of the week, which is infallibly proved to be the day of Christ's Resurrection, when the Disciples came together to break Bread, *Paul Preached*. I desire this Text may be considered in the fear of God. It was some grief to me to think how slightly, as I heard with-in these few days, some turn it off: for if it be, as it ought to be, seriously considered of, it will appear to have much weight in it, for it is clear in the Text, that *Paul* continued there seven days, and therefore was there on the seventh day Sabbath; yet there is no mention that either he, or the Church took any notice of it, more than of any other of the six dayes, but upon the first day, the work of the Sabbath was carried on, *Paul* both Preaching, and Administiring the

Lords

Lords Supper. If this had been done upon the seventh day , and that he had begun his Journey upon the first day , it had made very much for the establishing of the old Sabbath ; whereas now it makes much for the establishing of the new, and Christian Sabbath ; if there had been but one such express Instance of *Pauls* Baptizing but one Infant in any of the Christian Churches , I think it would have prevailed much with those that are humble , conscientious , and godly (as I believe many are , that scruple much the Administration of that Ordinance to any that are not able to make profession of their Faith) if I say there had been but one such Instance , so plain and evident , in the Scripture ; it would probably have prevailed much with them , though there are Arguments sufficient in the Scripture for it , yet they are not so plain to them : they would (it may charitably be supposed) have yielded that such an Apostle , would not have done this without Warrant , unless he had

known the mind of Christ for it, yet you see we have it for the Christian Sabbath, and shall this signify nothing? Surely what ever it doth with others, it signifies much with me.

2. Secondly, it is farther observed, that the one hundred and twenty Disciples spoken of *Act 1.* and it may be some more with them, met together distinctly from the Jews, and did not keep the Feast of Pentecost with them, but together by themselves; and this they did with one accord, as we read, *Act 2. 1.* and this upon the first day of the week, as may be undeniably demonstrated: The Lord Jesus was buried on the evening of the sixth day, that day being the first in the Passion week, but the seventh day Christ rested in the grave, this was the second day in the Passion week in which the first fruit Sheaf of was waved before the Lord, *Levit. 23. 11.* and from this day they began to count their seven weeks to Pentecost as in the same Chapter vers.

15, 16. (and which should be obser-
ved, this day Christ rose again from the
dead, and becomes the first fruits of them
that sleep, 1 Cor. 15. 20.) which be-
ing counted seven times, the fiftieth
day is just the first day of the week.
So that it is clear, it was the first
day of the week when the Disci-
ples thus met together, to observe it
in the duties of the day, which with-
out doubt they knew to be the mind of
Christ.

3. Thirdly, The Disciples met to-
gether twice on the two first dayes
of the two first weeks, immedately
after Christs Resurrection; if it be
granted, that the first time they did
not understand, the change of the
day, but shut the doors for fear of
the Jews, because of the informa-
tion of the Souldiers against them,
that they had taken away the body
of Jesus, what can be said against
it, all things considered, but that
they knew the change of the day at
their second meeting? and that then
they shut the doors for fear of the
Jews,

Jews, because they did not observe the old Sabbath, the same that the Jews did, and as they themselves formerly had done. Thus much of the Apostles practice : Now it cannot be shewed, that ever they gave any respect to the seventh day Sabbath, as the day of holy rest unto the Lord, after Christ's Resurrection ; that of their Preaching sometimes on that day, was upon another account, as hath been proved already. Neither doth it appear that any other did, by what we find in the Scripture. Its true, those holy women mentioned in the Evangelists, observed it to the last, even to the day before Christ's Resurrection, and it was their duty Christ being not risen. And for the Apostles, it is evident they shewed all respects after the Resurrection, to the first of seven, none to the last of seven : And further, it is not nothing what is recorded of the Lord Jesus himself, that he appeared so often unto his Disciples on that day : For though I lay not so much stress upon

upon it, as I have heard others have done, (for it is very profitable, that during these forty days, he appeared unto them upon other dayes as well as upon the first day) but this I say is not nothing, that there is no day mentioned by name, but the first day; if it had been mentioned, that he had appeared unto them but once upon the seventh day, I cannot but think it would have been much insisted upon. Having now done with this, I proceed from the Apostles practice to consider;

2. Secondly, Their expressions; and that which I shall here take special notice of, is that in *Apoc. 1. 10.* where *John* gives this account of himself, that he was in the Spirit on the Lords day. This I have reason to believe was the first day of the week, and pointeth at the institution of it by Christ himself; and my reason is this, Scripture is to be interpreted by Scripture, even about the nature and meaning of a Phrase, unless

unless there be something in the Text where it is used , why it should not be taken in that Text as in others ; This is generally acknowledged to be a good and safe rule for interpretation of difficult places ; why then may not this Phrase prove it was the day instituted by the Authority of Jesus Christ , as being parallel with that of the Lords Supper , which was instituted by Christ himself ? The holy Spirit of God directed both *Paul*, and *John*, in their expressions, neither of which is used but once a piece , and never applyed to any thing else in the New Testament, but to the Lords Supper, and to the Lords day ; why should these Ordinances be held forth under the same expressions, if these had not the same institution ?

It would seem strange to me , if any should say , that the Lords Passover in the Old Testament , (though a Supper Ordinance) was the Lords Supper in the New Testament ; and it seems somewhat strange,

strange, if the Seventh day Sabbath, which was indeed the Sabbath of the Lord under the Old Testament, should be asserted to be the Lords day in the New Testament, without some further proof than to say it is so : I could produce Testimonies from Antiquity , of some that lived near , and of one that lived some considerable time with *John* himself , who have interpreted the Lords day mentioned in the Revelation , to be the first day . but because you quote no such Testimonies , neither will I. I have been careful to observe your order , and to proceed in this order only in a Scriptural way : Thus much of the Apostles expressions.

From their practice and expressions, I come to the practice of the Primitive Churches , as they are recorded in the Scripture ; as that of the Church of *Corinth*, *1 Cor. 16. 1, 2.* and that of *Galatia*, and of *Troas* formerly mentioned , who had their

their weekly solemn Assemblies on the first day; I forbear to say any thing in justification of our Translation, because as I said before, you touch upon no such thing in your Paper, desiring to be dealt withall in a Scriptural, not in a Grammatical way, only I cannot but add this, because I conceive it is according to Scripture, that it cannot with any reason be imagined, that these Churches would have made such an important change of the day for their solemn Assemblies, from what was formerly used by Gods appointment among the Jews, without consulting with some at least of the Apostles, and most likely with *Paul*, as being best acquainted with him. Hardly I think can there be produced any instance that particular Churches ever did determine any thing of this nature, by their own Authority, without consulting, I say, with some of the Apostles; considering how in other matters, not altogether of so great a concernment, they con-

consulted with *Paul*, 2 Cor. 7. and as hardly can it be imagined that the Apostles would ever give them any such direction, unless they had known the mind of Christ.

Thus, Sir, I have given you, in as few words as the matter would permit, a true account of the Reasons of my dissent from you, in the sense that you give of the fourth Commandment, and of what formerly hath and still doth satisfie my Conscience, that the day is changed, and that by divine Authority and that without any prejudice to the Authority of the fourth Commandment.

That which I have yet to do, is to give you my thoughts concerning your Reasons, produced for the confirming your Proposition, which may be done with a little addition to what hath said done already.

1. First, You say those weighty reasons which Jehovah the Saviour himself hath given, to enforce obedience

dience unto his Commandment, in observing a weekly Sabbath day holy to himself, do properly belong and are applicable to the seventh day, which is the last day in every week in order of time, in the weekly returns of it, as the weekly Sabbath day, and are applicable to no other day; and these you say are three.

1. First, You say, God rested only upon the seventh day, which is the last day in every week.

Ans. I answer, Thus far it is true, that God rested on the seventh day, the last day from the beginning of the Creation; but it seems to me rather as a reason of that limitation, six dayes of seven being allowed for labour, one of which seylen was a day for holy rest, and not an argument engaging to observe the last of seven, for the weekly Sabbath to the end of the world: The reasons that prevail with me so to judge, I have given before.

2. Secondly,

2dly. Secondly, your second and third Reasons, I joyn them together, he bleſſed and ſan-
ctified the ſeventh day, because you bring one
and the ſame proof for both, and besides
they are to be looked upoa in conjunction to-
gether, he ſanctified the ſeventh day, by ſe-
parating it from common uſe, to be the day for
his ſolemn Worſhip, and he bleſſed it, appoin-
ting it to be a day of bleſſing to the right obſer-
vers of it, In what ſenſe I understand this,
I have given you an account before.

It is true, when this Law was firſt given
to *Adam*, being then in the ſtate of innocence
(for you acknowledge it was, and therein I
aſſent and conſent with you) the bleſſing was
applicable to no other day, but the laſt of
feven; because man continuing in that bleſſed
ſtate, there was not, there could not be ſup-
poſed a more eminent work than the Creation
of the World; but now man being fallen,
the work of Redemption being every way
more glorious than the work of Creation,
the bleſſing is applicable to the firſt day,
the day of Chrifts Resurrecſtion, for then the
work of Redemption was manifested to be
fully perfeeted, and God bleſſed for evermore.
hath bleſſed that as eminently as ever he did
the former day, not to mention that which

is and hath been done among the Churches of the *Gentiles.*

I desire you to look back to the second particular, and I think it is there made evident, that the Feast of *Pentecost* was on the first day, and then the Disciples being together, the Holy Ghost was given to the Disciples, then they received those miraculous gifts, and began to speak with Tongues, which they never understood before, and that day three thousand souls were added to the Church, by the effectual working of the Spirit of God with the Ministry of the Apostles; and these Sermons they Preached, that are upon record, after Christ's Ascension: Was not then this day a day of blessing? was there ever a more eminent blessing, or any like unto it on the old Sabbath, the last of seven? Whatever impression this makes upon the hearts of others I know not, for my own part I must needs say, I cannot but look upon it as very worthy of serious consideration.

2dly. Secondly, besides those Reasons in the Commandment you add further: 1. *The name and thing of a weekly Sabbath is given only to the seventh day:* 2. *That no promise is made to the Observers of any other day, no threatening denounced against any that shall*

not

not observe any other day in the week, as a weekly Sabbath day, but only the seventh, which is the last day.

A. To all these I answer from what hath been already said :

1. First, as for the name and thing, this is that which I observe at first, and by this I am further confirmed in it, that you apprehend the last day of seven and the weekly Sabbath, i.e. the day that is to be observed as a day of holy rest unto the Lord, are Terms convertible; which to me is not yet proved, though I have considered your Paper from end to end, and I have given you my reasons why I yet believe, and must needs believe (till I see them answered) that another is instituted in the room thereof, and that by Divine Authority; so that though once they were, yet now they seem to me to be no longer Terms convertible.

2dly. Secondly, as to that which you say, that there is no command for any other day, I have already given you my sense of the Commandment, that no day is instituted there, first or last, or so much as the observation of the seventh directly enjoyned there; but only by consequence, because formerly instituted; so that both the Commandment and

the reasons of the Commandment reach the first of seven, as well as the last of seven: see before.

3dly. Thirdly, you say there is no promise to the observation of any day, nor threatening against the not observing of any day as the weekly Sabbath, but only the last of seven.

A. I answer first, to speak properly (as I observe you do so) the promise is not made to the day, but to the right observers of it, in the duties that God appoints. Now the duties falling upon the first day of the week, as I have given you the reasons of my Faith therein already, the blessings annexed to the last of seven fall upon the first of seven, and have been given forth eminently upon the first of seven, as I have shewed.

2dly. Secondly, I answer farther, that as I find no blessing promised to the right use of the Seals of the Covenant under the old Administration, but what were then applied only to the right use of Circumcision, and the Pasover, nor any thing against any Profaners or contemners of any Seals of the Covenant, but those that contemned Circumcision, and the Pasover; yet I am perswaded that you believe the Promises, I mean especially the Spiritual promises annexed to the old Seals,

Seals, the right observers of the new Seals, Baptism and the Lords Supper, may in faith apply to themselves. And the threatnings against the contemners of the old Seals, those that contemn or profane the new Seals, have just cause to fear may fall upon them: even so the promise made to the old Sabbath the seventh day, and the threatnings against the transgressors of it, are applicable to the transgressors, and the observers of the new Sabbath the first of seven; *whatever is written, is written for our learning.*

3dly. I now proceed to the third reason, which is this, *that God hath put this Commandment for the last of seven into nature;* which if you had explained, as it seems you understand it, and that the Scriptures quoted had clearly proved it, I think I should have been silent, and with a little more help I think should have closed with you upon the whole in this matter. But I must crave leave to say, that to me your expressions are somewhat dark, and your proofs exceeding short.

1. First, that your way of expressing your self is somewhat dark: for you say, *God hath put this into nature,* but you do not express what I do not clearly understand, whether you mean that is moral natural in the fourth

Commandment, or which is moral positive, 2dly. Secondly, your proofs, especially from Rom. 1. 20. Psalm 19. Rom. 10. 18. John 1. 9. seem to be intended for that which is moral natural; and there are some other scriptures which to me have not the least appearance (pardon me if I say so) to be any thing at all to the purpose: And that there is one expression in your furtuer enlarging upon this reason; which seems to be for that which is moral positive. For thus you say, that natural reason will tell me, that seeing all men in all Nations do measure their time by weeks, and their weeks by seven days, that they should besides what they offer to God every day in every week, set apart a day unto their Maker, who hath allowed such a liberal portion unto them for themselves: herein you will find, that I do both assent and consent unto you, when I have a little explained what I apprehend to be the difference between moral natural, and moral positive Laws.

i. First moral natural Laws, I conceive to be those which the light of Nature, consisting in the knowledge of principles, and the law of Nature, in conclusions drawn from that light, acknowledgeth to be just and good; though they had never been written in the word. As

that

that there is a God, and that this God is to be worshipped as God. Thus much your proofs, especially that Rom. 1. 20. clearly prove, thus far the fourth Commandment is moral natural. The law and light of nature will teach men, that there must be a time for the solemn worship of God; a time of rest from all other im-
pliments, a set time that must return according to some computation of time, either weeks, or months, or years. Let it be granted for weeks (though I would gladly see some farther proof for that, than yet I have seen,) this the nature of man even now corrupted, either doth acknowledge, or at least may be convin-
ced of, by arguments drawn from these prin-
ciples which are in the hearts of all men, when he is rationally urged with such principles as these, as that all those things that are good, ought to be followed, and those things w^{ch} are evil ought to be avoided; I mean such things, the goodness or evil whereof ariseth merely from y^e things themselves, and may be acknowledged to be so, though the one had never been com-
manded, nor the other had never been forbidden in the word. This is clear from that place you quote, Rom. 2. 14, 15. be pleased to con-
sider the place, and I believe herein you will both assent and consent, that the Apostle

speaks of such things as the *Gentiles*, without any revelation of the mind of God in his Word, had the knowledge of by the light of Nature, which they could never have of the last of seven for the weekly Sabbath, as will appear by and by.

2dly. Secondly, Laws which are only positive, I conceive to be such, as the light of Nature could never have judged either good or necessary, if they had not some way or other been revealed to be the will of God; the goodness of them ariseth only from the will of God enjoying them, who having absolute authority over all, may, and doth dispose of them into what condition he pleaseth, and imposeth upon them what Laws seem good in his sight; so that if they never had been enjoyed, the omission of them had been so far from being sin, that if any single person should have imposed them upon himself, or any number of men had imposed them upon others, as any part of Spiritual homage and worship which is due to God, it had been rejected as Will-worship. Of this nature was the law given to Adam, of *not eating of the tree of knowledge of good and evil*; there was no evil in the fruit of the Tree, it was the creature of God, and all that he made was very good; it was only evil

evil, because forbidden, such were the laws for sacrifice, burnt-offerings, and peace-offerings, all the goodness that was in them was only from the will of God appointing them; the light of Nature could never have seen the good of them, nor the law of Nature ingaged a man to the observation of them, if the will of God had not one way or other been revealed concerning them. The human nature in *Adam* was created righteous, but if the revelation of the Will of God had not been superadded to that knowledge wherein he was created, he could never have known but that he might as lawfully have eaten of that Tree, as of any other. It is true, when the will of God was revealed to him, he had that written in his heart, by which he saw obedience to that Law to be both just and necessary.

Of this nature I conceive was the law concerning the last day of seven, for the day of holy rest *to be observed unto the Lord*. In the first proposition I shewed there is no goodness in one day more than another materially considered, none in the last of seven, none in the first of seven; therefore neither of these were written in Nature: only this is written in Nature, that when the will of God is revealed concerning any such positive law, as concer-

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ping either the last of seven, or the first of seven, to be obserued, even Nature as it is corrupted cannot deny but that it is both just and necessary to yeild obedience thereunto. Nature, corrupted Nature cannot deny, but that the will of the Soverain Lawgiver ought to be the rule of the Creature, and indeed I am apt to think this is all you intended to prove, and if no more, then I do declare herein both my assent and consent: But then this is far short of what the reason is brought to prove, namely that which is in the fourth Proposition, that the last day of every week, in the weekly returns of it, is alone the particular day in every week, which is the weekly Sabbath day to be kept holy to Jehovah, in obedience to his Command as such.

Let it be granted, which yet I confess I am not fully satisfied in, that the light of Nature without any revelation might have fixed upon one of seven, yet if God had not revealed his Will therein, it could never have fixed upon the last of seven; I think it would rather have fixed upon the first of seven for the reason alledged pag. 34. Surely, sir, if the law for the last of seven had been written in the heart of man, we might hope to have found it fairly written in the renewed and sancti-

sanctified heart of the people of the Lords choice. But this the experience of all ages contradicteth. If any should speak to me in the language of Eliphaz, Job 5. Call now if there be any that will answer thee; and to which of the Saints wilt thou turn thee and ask them, Did you ever find this Law for the last of seven to be written in your heart? They would for the generality of them tell me, No, they never found any such matter. This I believe would be the answer, or much to this purpose, even of those that were most holy and learned, most dead to the world, and most alive to God, yea of the most faithful Martyrs of Christ for these sixteen hundred years, that with a good Conscience they could have done, as no doubt they did as there was occasion, any work of their Calling upon the last of seven, which upon the second, third, fourth, fifth, and sixth days was lawful and fit to be done, and that they never found any thing written in their hearts giving any check thereunto.

Either then the holy Law of God was not written in their hearts, which must not be admitted, or this Law for the last of seven was not written there as the rest were; which I really believe, and therefore give my dissent to this Reason.

4thly.

ashly. Fourthly, there is yet one reason more must have something spoken to it, and that is *the example of the Lord Jesus*; and to this I say,

i. First that his example is proposed to us for imitation, as those many Scriptures you quote do sufficiently prove, and herein I assent and consent with you; for though I dare not say with the *Socinians*, that the grand end of Christ's life and death was for example to be imitated, (cursed be that opinion which prefleth the *Imitation of Christ* to overthrow the *Satisfaction of Christ*) yet this I say with you, that for our example he is proposed, but yet with limitation, as not in his mediatory and meritorious work, so not in every occasional work, as his spending a whole night in prayer, nor in administering the Lords Supper at night; yet even in this, though we are under no obligation always to do so, yet when a just occasion serves, it is lawful for us at least to do so. But that wherein his example is obligatory, is to imitate him in the exercise of those Graces, and practice of those Duties which belong to all Christians, *Mat.* 11. 29. *Col.* 3. 13. *1 Pet.* 2. 21, 22, 23. and such like. In all these, as he is by his Spirit dwelling in us the principle of holiness, so in his example

example he is our *pattern*; and indeed practical Christianity may be said, especially to consist in walking as he hath walked, according to that you quote in *1 John 2.6*. But now as to this particular for which you urge it, concerning the observation of the last day of seven,

1. First, it is granted, that notwithstanding all the *Jews* Cavils against him for transgressing against the Law, yet he perfectly (though not in their sense, as in all things else) fulfilled the righteousness thereof: I mention only that one Text, *Luke 4.18*.

2. Secondly, but this was during his state of Humiliation, being made under the Law, but (as I have said before) after his resurrection I do not find that ever he took any notice of it, or shewed the least respect unto it during those forty days between his resurrection and ascension, though he both owned and honoured during that time the first day of the week.

3. Thirdly, the holy Apostles never imitated his example therein: I mean not after his resurrection: For though as I said whilst the *Jews* were any thing tractable, *Paul* especially took the advantage of the 7th day Sabbath to preach unto them, but with both converted

Jews

Jews and Gentiles he observed the first day of the week , as hath been shewed . So that for ought I find in your Paper, I conceive we are no more bound to imitate him therein , than in being Circumcised, or in deferring being baptized till we begin to be thirty years old , having no more Law for the one than for the other , and where *there is no Law, there is no Transgression.*

P I N I S.

Here is lately Published
in Latin, the so much
expected Account of
the late dreadful Plague, sold
by Joseph Nevil, at the Greyhound
in St. Paul's Church-yard, Enti-
tuled, ΛΟΙΜΟΛΟΓΙΑ, five
Pestis Nuperæ apud Populum Lon-
dinensem grassantis Narratio Hi-
storica. Authore N. Hodges M. D.
è Collegio Londin.